examined and questioned on the basis of the author's own findings. Suykerbuyk provides a thorough analysis of his sources (a combination of financial records, altar pieces, and the building of the Saint Leonard church in Zoutleeuw) and places his results in the perspective of a devotional boom around 1500, which was a European rather than solely a Netherlandish phenomenon.

The geographic balance of the volume favors the Northern Low Countries, which are the subject of three essays, as opposed to two concerning the Southern Low Countries. Although the metropoles of Bruges, Antwerp, and Amsterdam receive much attention, the sacral spaces in other less prominent towns are treated as well, which gives this collection a wide geographical scope. The essays also have a broad methodological range, incorporating sources used for religious, art historical, historical, and literary research. All are well researched, based on original archival and narrative sources, nicely illustrated (although the quality of the illustrations could be better), and well written. However, most of the authors stick to their case studies and do not really engage with recent debates on the spatial turn or on cultural and religious appropriation, though this latter concept makes a token appearance in almost every essay. Still, this first issue of *Nieuwe Tijdingen* is promising for the future: it provides a platform for research-based case studies on the early modern Low Countries and shows, moreover, that the use of Dutch and an international perspective are not mutually exclusive in academic publishing.

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The Fullness of Time: Temporalities of the Fifteenth-Century Low Countries. Matthew S. Champion.
Chicago: University of Chicago Press, 2017. xvi + 284 pp. $55.

Time, as Matthew Champion observes in the preface to his study of temporalities in the Low Countries, has long been at the heart of historiography of the fifteenth-century north. Johan Huizinga famously characterized the age of the Burgundians as a period of lateness, the crepuscule of the medieval period; others saw it as just the opposite, the seedbed of the modern period, of a remarkably new era of commercial innovation, global expansion, religious upheavals, and scientific transition, among other things. Time itself, as Champion also underscores, has nevertheless never been a category of analysis fully embraced by historians, even though chronology and temporality are their quarry. Binary models, upon close inspection by historians, rarely hold up. Champion rightly undoes them in his book, rejecting the lateness-beginnings model of chronology and the division between natural time and quantifiable time. In their place, he explores time's variety in the cities of the late medieval Southern Low

Countries, selecting this set of territories and the fifteenth century because both have been at the heart of debates over chronology and period, offering, therefore, an ideal era and place to test a theory of temporality.

Champion offers six very different case studies of time's complexity: the diversity of times—from work time to religious time—in the city of Leuven, a commercial town in Brabant that in 1425 grew in importance with the establishment of a university; a theology of time in the famous *Altarpiece of the Holy Sacrament* by Dieric Bouts in that same city; liturgical music, exemplified by a musical treatise by Gilles Carlier at the cathedral chapter of Cambrai; a study of the 1458 entry ceremony of Philip the Good into Ghent, including a fresh look at Jan and Hubert van Eyck's famed Ghent altarpiece; computation of time and the theological debate over it between Paul of Middelburg and Peter de Rivo in late fifteenth-century Leuven; and how time is configured in Werner Rolewinck's *Fasciculus Temporum* of 1474–75, a genealogical history. Champion's work has several strengths. Most obvious is the book's attention to time itself; its conception and organization are thus rendered a category of historical inquiry as fruitful, for example, as space has become for many scholars of this and other periods. Some of the chapters are stronger than others. Among the best is the study of Carlier's treatise on music at the cathedral chapter of Cambrai. Champion uses this example to show how liturgical music influenced religious and social communities' sense of the self's relationship to divinity and chronology.

If Champion offers original insights and a solid plea for historians to pay careful attention to how layered and essential time is to the past, he also invites questions about his approach and thesis. Foremost is what impact his case studies really had in the larger historical context. He is focusing on theological conceptions of time that were common to the medieval clergy, and therefore not particularly different in the Low Countries than elsewhere. They were of most interest to religious communities, the church itself, and the educated clerical elite. But it's not clear at all that theological and liturgical temporalities deeply affected people and their social, political, and everyday lives. Yes, they were entirely steeped in Christian inflections of worship, chronology, and sensibility. At the same time, a theological treatise, a single altarpiece, a musical treatise, a work on genealogical history penned by a single author in Latin—how do these have broader meanings or broader impact, especially because they are not presenting a coherent conception of time, but are simply steeped in particular conceptions of time? There is not much attention, except in the first case study of Leuven's temporalities, of what mattered just as much: work time, social time, and political time. The market-saturated world of Low Country cities means commerce was fundamental and everywhere, and yet there is almost no attention to commercial time, which absolutely commanded more people's attention than a liturgy or a single entry ceremony.

Champion's book is nevertheless important for making time matter, and for challenging historians to think more carefully and less in simple binaries—secular versus religious—about time. There are several compelling, fruitful avenues of further research

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pointed out, and a particularly strong case made for scholarly attention to time, self, and emotion, and to the power of Christian temporality that nurtures expectations of fulfillment—of, that is, fullness. The chapter on music charts out why the world of church and religious music more generally should matter a lot more to studies of late medieval cities, where historians have dwelled, especially in the Low Countries, on the secular world. In a key sense, Champion is proposing a corrective to the scholarly attention to the secular realm of urban life, to simplistic understandings of civic time, and to the neglect of religious time and its broader impact than merely the clergy and religious confraternities and associations.

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Kerry, 1600–1730: The Emergence of a British Atlantic County. Marc Caball. Maynooth Studies in Local History. Dublin: Four Courts Press, 2017. 62 pp. €9.95.

This book is composed of six microhistories relating to social encounters in County Kerry on the southwest coast of Ireland, during the interlude 1600–1730. Its value far exceeds the sum of its parts, because Marc Caball makes the case that the society that emerged in Kerry during what was a period of dramatic change throughout Ireland was a unique hybrid society, which he considers to have been partly the product of accommodations negotiated between the majority native population of high, or moderately high, status, and the dominant newcomers who recognized the need to reach such understandings because they remained numerically weak even as they were becoming owners of most of the land in the county. Caball explains also that society in Kerry remained socially conservative, and that the authors of texts in the Irish language, of which he makes extensive use, displayed more respect for the incoming English proprietors who received their lands through government-sponsored confiscations than for people from the lower ranks of Irish society who attempted to improve their circumstances by aping the mores of English functionaries or by adopting their religion.

The author explains his choice of the adjective *hybrid* to describe society in Kerry because, as he puts it, society there, by the outset of the eighteenth century, "exhibited traits characteristic of both colonial and *ancien régime* societies and as such was effectively hybrid" (50). When Caball invokes the term *ancien régime* he is recalling the work of S. J. Connolly, which has contended that there was nothing exceptional about Irish society compared with other European societies of the eighteenth century and has rejected the notion that Ireland underwent a process of colonization over the course of the previous two centuries. For Connolly, Kerry was a county where banditry persisted because the local elites could not act effectively to maintain order because of their remoteness from the government in Dublin. Caball cannot deny the factor of distance